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book, *Paul de Lagarde, Erinnerungen aus seinem Leben* (Göttingen, 1894). In his theological views he was during his lifetime understood and appreciated by only a few, who considered him "one of the most godfearing men that ever trod this earth," while others proclaimed him the type of "the sin against the Holy Ghost." That the former view is gaining ground more and more is one of the most hopeful indications of the development and progress of a truly religious spirit.—W. MUSS-ARNOLT.

Die religionsphilosophischen Prämissen der Schleiermacherschen Glaubenslehre. Von Gottfried Thümmel. (Hanover und Leipzig: Hahnsche Buchhandlung, 1902; pp. 88; M. 1.50.) This booklet, though its theme is becoming hackneyed, is nevertheless of considerable interest, especially in view of the commonly felt need of a reconstruction of Christian dogma. Schleiermacher was a pioneer in this field and attempted to erect a new dogmatic upon a new conception of religion. The author considers Schleiermacher's work as largely the outcome of a threefold conflict: (1) between practical utilitarianism and æsthetic idealism; (2) between rationalism and mysticism and intuition; (3) between formalism and individualism. After presenting the philosophy of religion underlying Schleiermacher's *Glaubenslehre*, the author tests its consistency with his view of the problem of dogmatic, and his doctrines of God, Christ, and the church. The book is a more valuable aid to students of historical theology than some of the ponderous works on the same subject, but I think that the author, like most writers on Schleiermacher's theology, mostly overlooks the influence of the great theologian's personal history and experiences in the formation of his theological views.—GEORGE CROSS.

Two Centuries of Christian Activity at Yale. Edited by J. B. Reynolds, S. H. Fisher, H. B. Wright. (New York: Putnam, 1901; pp. 367; \$1.40.) After the introduction by President Cyrus Northrop follow fifteen chapters written by Yale men most competent to discuss the religious life of our ancient university. No brief summary can do justice to this profoundly significant story. Those who fear that devotion to scholarship is inconsistent with vigorous, sane, and sincere piety should gather courage from this volume. To those who have responsibility for the organization and stimulation of religious activity in younger institutions these chapters will prove very helpful and instructive, for they recite the unfolding of almost every form of